

## EXPLORING THE IMPLEMENTATION OF KNOWLEDGE MANAGEMENT IN VILLAGE TOURISM: CASE STUDY IN KAMPUNG ARAB SURABAYA

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**Abstract:** *Indonesia is an archipelago that has a diversity of natural beauty, culture, customs, and languages that make Indonesia famous internationally in the field of tourism. Among its famous attractions is Kampung Arab in Surabaya's Ampel area, a captivating tourist village. Remarkably, Kampung Arab continues to innovate and develop its tourism independently, without government cooperation. Knowledge management plays a crucial role in maximizing the potential of such villages. This study employed a qualitative approach through interviews conducted with several authorities in Kampung Arab, based on their knowledge and experience in managing the village's tourism. The interviews focused on gathering insights and perspectives regarding knowledge management practices, challenges, and prospects. Thematic analysis was employed to identify and interpret patterns and themes in the qualitative data. The study incorporates Wiig's knowledge management cycle, Nonaka & Takeuchi's knowledge management model, knowledge capture, and Piktialis and Greenes's knowledge transfer cycle. Findings show that part of the model and concept of knowledge management have been implemented in Kampung Arab such as importing and storing knowledge from experts. However, the authorities must take on challenges and seize opportunities based on the analysis of the knowledge management model and concept as a whole to ensure that Kampung Arab remains a viable tourist destination.*

**Keywords:** *knowledge management; tourism; village*

## Introduction

Indonesia is an archipelago that consists of various tribes, cultures, customs, and languages. The diversity that exists in Indonesia made Indonesia famous for its beauty. With the attraction of its cultural and natural diversity, Indonesia is well-known nationally and internationally in the field of tourism. According to Sutiksno, et al. (2020), as an institution, tourism can be seen from its management aspect, which includes its development, planning, management, and marketing to attract buyers. Therefore, innovation plays a vital role in creating and maintaining competitiveness among other tourism institutions. One of Indonesia's notable tourist attractions is Surabaya, the provincial capital of the East Java region. Surabaya is also known as the City of Heroes, with enduring historical significance. Hence, it is not surprising that until now, in various areas in Surabaya, there are still historical buildings and areas that are still well-preserved.

Based on data obtained from the East Regional Development Planning Agency of East Java Province, it was recorded that in 2015 there were approximately 36 tourist destinations in the city of Surabaya. These destinations consist of monuments, museums, playgrounds, religious sites, shopping places, culinary tours, and other tourist attractions. Currently, more tourist destinations are emerging in various areas of the city, managed by the government, private sector, or local community. The Surabaya City Culture and Tourism Office aims to increase the number of tourists visiting Surabaya. This goal is tied to the expansion of tourist attractions in the city. By attracting more tourists, Surabaya can showcase its potential on national and international platforms. Moreover, increasing the tourist influx can have positive effects on the local economy and the growth of community businesses in Surabaya.

One prominent tourist attraction is the tourist village also known as Kampung Wisata. In Surabaya, there are many tourist villages that have their own uniqueness and characteristics. Therefore, the Surabaya City government is promoting the development of tourist villages that can potentially become mainstay tourist sites in Surabaya. One of the tourist villages in Surabaya is Kampung Arab. Kampung Arab is a village located in the Sunan Ampel religious tourism area. The village derives its name from its predominantly Arab ethnic residents. In addition to the Arab community, the area also experiences strong cultural acculturation between Chinese, Indians, Pakistanis, and the local Javanese and Madurese populations. This diversity contributes to the area's rich cultural heritage, making it renowned as a multicultural society and an economic hub. The Kampung Arab area is also home to various tourist attractions that showcase the vibrant Middle Eastern culture, including a wide array of Middle Eastern culinary specialties.

Although Kampung Arab is one of the most popular tourist villages, there are several things that need improvement. These include the absence of physical signs to mark the Kampung Arab area and the lack of organizations that focus on tourism in the village. Therefore, efforts must be made to enhance various aspects of the village in order to attract more visitors and improve its tourism. One approach to achieve this is through knowledge management. In order for an organization to develop and compete, it needs to innovate based on existing knowledge and experiences deeply rooted in the village's history. These innovations should facilitate the process of developing village tourism. Implementing knowledge management can serve as a tool to develop innovative practices that support the enhancement of tourism in Kampung Arab. The implementation of knowledge management can be a tool to develop innovations that support the improvement of tourism in Kampung Arab. The quality of innovation relies on the knowledge reserve possessed by the tourism village, the ability to learn and understand the

market situation to attract tourists, and how active the village creates a variety of new innovations that are able to brand the tourism village to be increasingly recognized by the wider community.

Knowledge management is one of the approaches used to maximize the potential of tourism by developing knowledge. Both small and large organizations utilize knowledge management to manage knowledge, but they differ only in the use of instruments (Zehrer, 2011). Anand et al. (2023) revealed that knowledge management is a multidimensional approach to understanding the processes of knowledge sharing, creation, transfer, and storage. This approach can help organizations deal with uncertainty, build resilience, and address environmental change issues. The implementation of knowledge management is crucial for the development of organizations that provide tourism to provide a competitive advantage. Tourism products serve as the foundation for providing hospitality services, which can support or enhance tourist interest.

Furthermore, Customer Knowledge Management is very important in developing innovative tourism products and services that can be applied in Smart Tourism Destinations (STDs) (Muniz et al., 2020). The knowledge obtained from customers, which transforms into organizational knowledge, should be effectively managed to enhance future development and provide a more engaging experience. Adopting a local approach or considering local culture can serve as effective strategies for implementing knowledge management, thereby effectively engaging the stakeholders involved. Liu & Yan (2021) use the *guanxi* approach to overcome the problem of structural voids that prevent knowledge sharing from occurring. Cooper (2018) reveals that the implementation of knowledge management can improve business processes, facilitate innovation and organizational learning, utilize employee intellect, and can help retain employees or even gain knowledge when they leave.

Here, the researchers specifically addressed the following questions:

- (i) How does knowledge management cycle and model affect knowledge conversion in Kampung Arab?
- (ii) How is knowledge captured in Kampung Arab, and what are the strategies for managing tacit and explicit knowledge?
- (iii) What challenges and opportunities are associated with knowledge transfer within Kampung Arab?

This study is expected to provide new knowledge that can be used to make Kampung Arab more developed and capable of producing new innovations in the future. The next section will explain the theories in Knowledge Management and the implementation of Knowledge Management concepts in Kampung Arab. Additionally, this paper is expected to be useful for researchers, the Kampung Arab community, and the government in developing Kampung Arab with greater attention to support its transformation into a recognized tourist village and to bolster local tourism.

### Literature Review

There are three knowledge management concepts which Wiig's Knowledge Management Cycle, Nonaka & Takeuchi's Knowledge Management Model and Piktialis and Greenes's Knowledge Transfer Cycle had been referred to in conducting the study. These models will be used to explore the culture of knowledge management in Kampung Arab as well as the challenges of knowledge management in Kampung Arab.

### **Knowledge Management Cycle**

Wiig (1993) focuses on 3 conditions that must exist for an organization to run its business well, namely the first is that it must have a business which can be in the form of products/services and customers, the second is that it must have resources which can be in the form of people, capital, and facilities, the third is that it must have the ability to act which is the third point that is emphasized in Wiig's cycle. Wiig's knowledge management cycle explains how knowledge is built and used by organizations or individuals. There are four main steps in this cycle, namely building knowledge, holding knowledge, pooling knowledge, and applying knowledge.

#### **Building Knowledge**

Building knowledge consists of five fundamental functions, namely obtaining knowledge, analyzing knowledge, synthesizing knowledge, codifying and modeling knowledge, and organizing knowledge. Obtaining knowledge consists of general activities, such as creating new knowledge, importing knowledge from existing sources, and observing the real world. Analyzing knowledge consists of general activities such as extracting what appears to be knowledge from obtained material, abstracting extracted material, identifying patterns in extracted and abstracted material, explicating relations between apparent knowledge elements, fragments, and atoms, verifying the extracted and transformed material corresponds to material. General activities that may be carried out in synthesizing knowledge are generalizing analyzed material, generating hypotheses, establishing conformance between new and existing knowledge, and updating total knowledge pool by incorporating new knowledge. Codifying and modeling knowledge consists of general activities such as representing knowledge in our minds, model, document, and encode knowledge. Organizing new knowledge for specific use and organizing new knowledge based on established frameworks are a few general activities that can also be carried out in organizing knowledge.

#### **Holding Knowledge**

Holding knowledge consists of remembering knowledge, accumulating knowledge in the repository, embedding knowledge in the repository, and archiving knowledge. Remembering knowledge means that the individual has mastered or remembered an item of knowledge, for example, the knowledge has been internalized or understood by the individual. Accumulating knowledge in the repository means that a computerized knowledge base has been created and knowledge has been encoded, allowing knowledge to be stored in the organization's memory. Embedding knowledge in the repository consists of ensuring that the knowledge is part of business procedures, e.g. it has been incorporated into procedure manuals or training courses. Archiving knowledge involves creating a scientific library and systematically retiring knowledge that is outdated, incorrect, or no longer relevant from the active repository. Archiving this knowledge usually involves storing the content in a less expensive or more releasable medium for less frequent retrieval in the future (Dalkir, 2005).

#### **Pooling Knowledge**

Pooling knowledge includes knowledge coordination, knowledge assembling, and access and retrieval. Coordinating knowledge can be done by forming collaborative teams to work with a particular situation and creating "Expert Access Networks". Gathering knowledge sources by organizing focus group discussion can be done to assemble knowledge. Additionally, accessing and retrieving knowledge can be done by consulting with knowledgeable people about a difficult problem and obtaining knowledge directly from the repository.

### **Applying Knowledge**

Applying knowledge can be done in various ways including using established knowledge to perform routine tasks, for example making standard products, providing standard services, or using expert networks to find out who has knowledge in a particular field. Organizations can use common knowledge to survey unusual situations, for example determining the problem and estimating possible consequences. Organizations can also analyze situations with knowledge, for example assessing whether a situation can be resolved internally or whether outside help is needed. Knowledge can also be used to evaluate potential alternatives using specialized knowledge, for example determining the risks and benefits of each potential approach. In addition, organizations can use knowledge to decide what to do, e.g. rank/order various alternatives, choose one, and do a reality check. Finally, knowledge can also be used to implement the selected alternative, for example executing a task and allowing a group/team to continue/work on it (Dalkir, 2005).

### **Knowledge Management Model**

According to Nonaka and Takeuchi (1995) there are four patterns of knowledge conversion in their recommended model, which include: socialization, externalization, combination, and internalization. Knowledge moves in the form of a spiral that increases from the individual to the organizational level. Therefore, the set of the four forms is called the knowledge spiral. A detailed explanation of each pattern of knowledge convention outlined by Nonaka and Takeuchi, as follows:

#### **Socialization**

Socialization is a process of sharing experiences that can create tacit knowledge. The knowledge can be technical skills and shared mental models. Without the need for verbal communication, all individuals can obtain tacit knowledge directly from others through imitation, observation, and practice instead. Experience is the key to obtaining tacit knowledge. It will be quite difficult in the absence of some kind of common experience for one person to project themselves into another person's thinking process.

#### **Externalization**

Externalization is the process of articulating tacit knowledge into explicit knowledge. It is a standard instance of knowledge generation in which implicit knowledge is made explicit using metaphors, analogies, concepts, hypotheses, or models. In other words, this externalization knowledge conversion pattern is a step to manage tacit knowledge collected in the socialization process from various parties into a document that is easy to understand and can be disseminated so that it becomes explicit knowledge for the wider community. The externalization method of knowledge conversion is usually observed throughout the concept-creation process and occurs by discussion or group reflection. Combining deduction with induction is a common way to develop a concept.

#### **Combination**

Combination is a method for organizing concepts into a knowledge structure. This method of knowledge conversion combines various explicit knowledge sets. Documents, conferences, phone calls, and computerized communication networks are just a few examples of the ways people share and combine knowledge. New knowledge can be created by reconfiguring existing information using explicit knowledge to combine, combine, add, sort, and categorize (as done in computer databases). This is often how knowledge is created throughout formal education and training at schools. One of the best examples of this form of education is an MBA education.



### **Internalization**

Internalization is the process of incorporating explicit knowledge into tacit knowledge, which is related closely to learning by direct implementation. Experiences gained through socialization, externalization, and combination become useful assets when they are internalized into people's tacit knowledge bases in the form of comprehensible mental models or specialized knowledge. The tacit knowledge gathered at the individual level needs to be socialized with other socialized members in order for organizational knowledge production to occur, therewith starting a new spiral of knowledge creation. The application of document production (research findings and books) or efficient oral procedures (such as in speeches) is how explicit knowledge is converted into tacit knowledge. Expression of experiences and the expansion of a person's tacit knowledge are made possible by documentation.

### **Knowledge Capture**

The first stage of the knowledge management cycle is Knowledge Capture. In Wiig's knowledge management cycle, the knowledge capture stage is called building knowledge. In knowledge capture, tacit knowledge is captured and explicit knowledge is organized or codified. There are 4 types of knowledge in organizations (Frappado, 2004 as cited in Dalkir, 2005), namely know that we know, know that we don't know, don't know that we know, and don't know that we don't know.

For the knowledge that is known to exist within the organization can be arranged to be captured, for unknown knowledge areas will require additional steps to capture and codify it, and for knowledge that the organization knows they do not have, the organization will need to facilitate the creation of this new and innovative content.

Capturing tacit knowledge will be different from explicit knowledge. Capturing tacit knowledge will require significant organization and analysis before it can be described and represented. Parsaye (1988) as cited in Dalkir (2005) mentions 3 main approaches to acquiring knowledge from individuals and groups that can be combined with each other in capturing tacit knowledge, namely interviewing experts, learning by being told, and learning by observation.

### **Knowledge Transfer**

Knowledge transfer is a complex process that involves cyclical process stages as shown in the cycle by Piktialis and Greenes (2008) below.

#### **1. Identify and Value**

The first stage in the knowledge transfer process identifies and values the knowledge itself. Knowledge does not exist in a vacuum. Knowledge must be defined in terms of context, impact, application, and contact information. These things are very important to transfer anything in the process. There are several questions that can be asked in the knowledge transfer process, which are related to the nature of the knowledge to be transferred, the reasons why it is important to transfer the knowledge, how the knowledge will be used, the target users of the knowledge, the learning styles and skill levels of these users, how users find and access knowledge, and how the knowledge will be maintained and remain relevant and usable.

#### **2. Validate and Document**

The second stage in the cycle is to validate and document the knowledge. Successful knowledge transfer efforts generally involve both the source and the recipient of the knowledge and are almost always a process that involves a give-and-take situation or a "two-way street". The

recipient may learn something new from the transfer process while the knowledge source or provider may need to be convinced of the value and process. Putting value in knowledge can help the people involved to prioritize their time and effort, motivate people to participate in the process, and help knowledge sources and recipients to determine whether participation is worth the effort.

Performance expectations are important to be able to measure the value of the transfer process, especially when the transfer will involve people other than the knowledge recipient or when the effort will be time-consuming and costly. There are several ways to form such expectations, including asking the knowledge source to provide the documented value of the knowledge or practice as he or she has used it, asking subject experts if they have used the knowledge, and collecting anecdotes or stories that reflect the benefits gained by people who have used the knowledge.

### **3. Publish and Share**

The third stage is to publish and share knowledge. Knowledge can be published in 2 ways, namely with a push approach and a pull approach. The push approach involves publication on various websites, intranets, newspapers, and other publication companies so that practitioners can find the knowledge. Meanwhile, the pull approach involves a facilitated sharing space/opportunity between the source and receiver of knowledge through one of the various knowledge transfer methods.

### **4. Transfer and Apply**

After the knowledge is published and shared, it will be applied and understood by people who have read the knowledge from works such as websites and scientific articles. People can also understand not only from printed or online works but can be through oral directly from someone such as a speaker or historian. This understanding or application is useful to add insight from the community about knowledge. Another purpose of this understanding is also useful for later knowledge to be applied in everyday life and to make it easier to transfer knowledge in the future.

### **5. Learn and Capture**

After the recipient applies the knowledge, there must be an assessment of its effectiveness against the expected results. If the knowledge is adapted or modified for a different use, the changes and results of the new knowledge must be captured. Reflection at this stage will gather insights for future use. This knowledge transfer cycle is meant to be a guideline, not a detailed step-by-step approach. Although the process seems long and complicated, in practice it can sometimes be completed quickly, over a period of time with the help of a peer to gain specific knowledge. However, multiple iterations through the process may be necessary when the knowledge is deep, complex, or large in scope.

### **Method & Material**

This study used a qualitative method based on a purposive sampling approach, combining interviews, observation, and literature study to collect findings. The interviews were conducted with selected authorities in Kampung Arab Surabaya, specifically the chief of the area and a caretaker of Ampel Mosque. The chief of the area, who has been residing in the village for years, holds responsibility for managing and maintaining the village's affairs. Additionally, the caretaker of Ampel Mosque, with a background as a lecturer, possesses a profound understanding of the village and its history. To fulfill the study's objectives, a series of questions

were asked pertaining to the village's history, demographic characteristics, occupations of the people, local wisdom, and tourism development in the village.

### Findings

The Ampel region is the heritage area of Sunan Ampel which has a strong attachment to the Majapahit Kingdom. In the area, there is a mosque that becomes the main destination for people to visit, namely the Ampel Mosque. There are different opinions about the construction of the Ampel Mosque. The first opinion states that the Ampel Mosque was a gift from the Kertawijaya Kingdom in the 1400s AD, while the second opinion states that this mosque was built under the rule of the Champa Kingdom from the Indies. At this time, the reigning Majapahit Kingdom was based on the belief in dynamism, animism, and dominated by Hinduism and Buddhism. The kingdom that ruled at that time experienced a decline where the power that originally stretched from Thailand, the Philippines, Brunei, and Indonesia (referred to as the archipelago) experienced a decline. This was influenced by many factors such as difficulties in connecting connectivity between kingdoms, the cheating of the dukes in applying taxes, and violations of community norms such as drunkenness, gambling, and stealing. Based on this behavior, the wife of King Kertawijaya ordered her nephew Ahmad to give *syiar* and preach to the people

The da'wah carried out by Ahmad (later known as Sunan Ampel) experienced various obstacles. One of the most prominent was the implementation of the caste system which caused people to judge something based on the level and position of the person. Sunan Ampel as the son of the kingdom did not experience this obstacle so that the way of da'wah carried out could be easily followed by the community. Unlike the previous preacher, Fatimah bint Maimun, who was recorded in history, experienced the decline of da'wah because the caste of merchants was considered low. The method of da'wah carried out by Sunan Ampel varied, such as preaching by telling stories where the Mahabharata characters who were very famous at that time were replaced with Islamic religious figures. There were several prohibitions applied, namely MOLIMO (not doing five things) which consisted of a ban on stealing, a ban on using drugs, a ban on gambling, a ban on adultery, and a ban on drinking intoxicating drinks. The method was well received by the community and Sunan Ampel received a gift from the kingdom in the form of a plot of land which in Javanese territory is referred to as "Ngempil" or "Ngampel" which means "borrowing".

When he got this land, the first thing Sunan Ampel did was to build a mosque as the Prophet had taught. The mosque that was built was used as an educational center to eradicate ignorance, a center for preaching Islamic law, building amil zakat, and building the local community which was originally poor people, into a village. The village that was built was getting more and more crowded so the expansion of the area was carried out to meet the needs of the community. In ancient times, Surabaya City as the area of Sunan Ampel was one of the cities that became a stopover in international trade, especially for people of Arab ethnicity. The Ampel area grew as the Arab people traded and settled in Surabaya, then mingled with local residents, and increased social interaction through marriage.

People make the Ampel area as a place to make a pilgrimage to Sunan Ampel as a form of respect for his contribution to the Islamic world, especially in the archipelago. The number of people who attend the pilgrimage makes the Ampel area more crowded and provides opportunities for local residents. In terms of the economy, the Ampel area community known as Kampung Arab is mostly engaged in buying and selling or trading activities, which can be in the form of accessories to food. Sellers in this area are not only local residents of Kampung



Arab but also the general public who are members of the PKL (Street Food Sellers) group. In the area, Kampung Arab has several tourist destinations that are visited by many people from various regions, namely the graves of Sunan (guardians) and mosques. One of the problems faced by the people of Kampung Arab is related to parking payments and the increasing number of unorganized merchants in Kampung Arab. This causes the land in the area to narrow. Many pilgrims end up crowded because the area is getting narrower and filled with the merchants.

Residents who live around Kampung Arab do not feel disturbed by the crowds created, they are only a little concerned about the difficulty of getting parking lots around Kampung Arab because of the crowds of visitors. This parking lot problem is also one of the problems that the Surabaya City Government will soon resolve by revitalizing it first. The development and construction of the mosque in Kampung Arab did not involve the Surabaya City Government, but there was indeed assistance provided by the City Government to the mosque, for example, the paved streets of the mosque. Previously, the roads in the area around the mosque were not paved so it would become muddy and there were many puddles when it rained. In terms of facilities, the mosque already has good facilities so the main problem is the limited parking space because the mosque is in the middle of a residential area.

### **Discussion**

The findings described above are analyzed through several knowledge management theories described in the literature review, namely Wiig's knowledge management cycle, Nonaka & Takeuchi's knowledge management model, knowledge capture, and Piktialis and Greenes's knowledge transfer cycle. It will also explore the culture of knowledge management in Kampung Arab as well as the challenges of knowledge management in Kampung Arab.

The knowledge management cycle and model significantly impact knowledge conversion in Kampung Arab. The stages involved can influence how knowledge is converted and utilized within the community.

#### **Knowledge Management Cycle**

In the context of Kampung Arab, building knowledge is done by importing knowledge from experts—which in the context of Kampung Arab which is known as a "kauman village" or a village known for its religious community—ulama, or teachers, are the experts. This part is also how the people of Kampung Arab capture knowledge. Based on the results of interviews and observations in Kampung Arab, there are many places of worship such as prayer rooms in almost every alley and the Ampel Mosque itself which is the main place of worship as well as a gathering place for many ulama as experts in the field of religion. Apart from being a place of worship, Mushola and Ampel Mosque are used as educational centers where the people of Kampung Arab get their religious knowledge which is the basis of activities, behavior, and how the people of Kampung Arab live their lives. In addition, along with the development of information technology, the people of Kampung Arab also build their knowledge through mass media or social media which contributes to increasing their knowledge other than knowledge related to religion which affects social dynamics, activities, and culture which distinguishes the current generation of Kampung Arab community from the generation of Kampung Arab community in the past.

Knowledge capture in Kampung Arab involves strategies for managing both tacit and explicit knowledge. The tacit knowledge stored by the Kampung Arab community includes knowledge related to existing social norms and values which are actually possible to be known by others

through the embodiment of these social norms and values in the daily life of the Kampung Arab community. The manifestation of social norms and values in the community can also be interpreted that the people of Kampung Arab have understood/remembered this knowledge which knowledge is obtained from socialization in family, friends, or neighbors. There is also explicit knowledge stored through research reports, books, videos/films, or articles about social life in Kampung Arab, documents containing regulations or activities stored at the Ampel village office or the heads of RT / RW (local area authorities), as well as books kept by ulama and local education centers.

Knowledge sharing also occurs between individuals or groups in Kampung Arab. Pooling knowledge by the Kampung Arab community is done by asking directly or contacting experts who are knowledgeable in a particular problem. Based on the results of interviews, the people of Kampung Arab have different occupations, although the majority are merchants, there are several families/clans who are known to have more experience and knowledge in other fields. In this case, individuals from Kampung Arab can ask directly to one of the family members regarding a particular issue according to the skills possessed by a family/clan or can also ask through an intermediary who knows about the occupations of the residents of Kampung Arab, namely the head of the RT/RW of Kampung Arab itself. Ulama or teachers are also people who can be turned to to rediscover knowledge in order to solve problems concerning religious norms and values.

Finally, applying knowledge in Kampung Arab is carried out by using the knowledge they have gained and applying it in their daily lives. In this case, the manifestation leads to religious behavior which is the main characteristic of the Kampung Arab community, which means that the knowledge in question is Islamic religious knowledge and the norms and values that accompany it. This religious knowledge is also used by the community to decide on a decision by considering the various benefits and drawbacks of a decision and analyzing a situation through the lens of their religious knowledge.

### **Knowledge Management Model**

Based on observations and interviews conducted in Kampung Arab, individuals who are in the tourist village environment carry out the conversion of knowledge through socialization through the influence of the family environment. Based on the exposure of the informants, it is stated that the people of Arab ethnicity have the characteristics of preaching, which arises and is formed from religion which has become a culture, the people of Arab ethnicity communities are accustomed to always reminding individuals of things that deviate from the culture based on religious teachings. This forms a culture of preaching that is always carried and applied from generation to generation. With the existence of this da'wah culture, the people of Arab ethnicity often travel to spread/preach Islam, and one of them is in this Kampung Arab area, where the approach that the people of Arab ethnicity do is by trading. Trading becomes a means of da'wah, besides that, the people of Arab ethnicity also teach to always remember and appreciate the services of previous preachers so that the behavior of spreading religion through da'wah can be hereditary with various means that develop, it is only hereditary as a habit and imitated until posterity.

The process of externalization in Kampung Arab results in various kinds of documents. *Da'wah* used to be conducted only through individuals due to communication constraints and approaches that need to be identified so that Islam will be easily accepted by the wider community. However, now, the means are increasingly developing where diverse knowledge

will be used as a document that can support the needs of all individuals. The results of observations made in Kampung Arab tend to focus on religious education and tourism villages. Existing historical documentation is one piece of knowledge that remains accessible today to commemorate the services of scholars (people of Arab ethnicity) and Sunan in spreading Islam. In addition to historical documents in the form of sheets, there are various other sheets that are used as study material where the sheets are the result of the thoughts of the scholars who will be able to be studied and described with the aim of facilitating the process of understanding the people who access Kampung Arab in the activities held.

The application of the combination knowledge conversion pattern in Kampung Arab is related to the existence of a program to increase knowledge sources by conducting sheet and book studies. In addition, there is a process of student activities which is a form of information exchange where in the Sunan Ampel Religious Tourism area, there is a high school that focuses on Arabic language studies which is quite well known in Southeast Asia. According to the source, meetings are often held with various religious studies colleges in various regions, both at home and abroad, to increase knowledge and share the knowledge possessed by high schools in the area of Kampung Arab. Besides that, every day there is also a process of lecture activities where many teachers were graduates from high quality institutions, such as Al-Azhar Egypt. Religious studies in various domestic and foreign regions that have become explicit knowledge can be combined with other explicit knowledge in the form of articles or journals that discuss similar matters and have been published on the internet.

The education system in Kampung Arab makes it the center of all information in the field of religion. Internalization process occurs through the learning process in educational activities and institutions in Kampung Arab. The teachers and ulama in Kampung Arab who have good educational background make it possible to provide and teach good quality of information and knowledge to the community. For instance, the teaching and learning process in the field of Arabic studies are carried out using good quality information sources that the teachers can provide. The information sources in the form of explicit knowledge are then conveyed to the students in the lecture process so that the knowledge will become tacit knowledge for them.

### **Knowledge Capture**

Knowledge capture, or in Wiig's cycle known as building knowledge, is carried out by the Kampung Arab community by importing knowledge from experts, in this case, ulama or teachers in *musholla* or mosques. Knowledge capture is also done by learning from others which involves learning from leaders. In the context of Kampung Arab, what parents, elders, and ulama do regarding how to deal with a problem or carry out social activities is what is learned and then adopted. In addition, knowledge capture is done through formal schools that the people of Kampung Arab go through.

### **Knowledge Transfer**

Based on the observations made in Kampung Arab, some key knowledge can be identified that can be the answers to several questions at the stage of identifying and assessing the knowledge to be transferred, namely:

1. Knowledge that can make Kampung Arab live in harmony with people from various ethnicities, tribes, and backgrounds. This knowledge can be in the form of social values and norms as well as religious values and norms.
2. Knowledge about the history of the establishment of Kampung Arab. This knowledge cannot be separated from its history which is directly related to Sunan Ampel and the

Majapahit Kingdom as evidenced by the shape of the mosque and the symbol of the Majapahit Kingdom used in the Ampel Mosque. The use value is so that the knowledge is not extinct and can still be understood by the next generation.

3. Knowledge that allows them to survive. The people of Kampung Arab who come from various different backgrounds must be able to find opportunities to meet their economic needs. Knowledge in this context is knowledge related to skills, abilities, and innovations that can be used to support their work, where the majority of Kampung Arab have livelihoods as entrepreneurs and merchants.

After carrying out the stages of identifying and assessing the knowledge to be transferred, the next thing that can be done by the Kampung Arab community is to validate and document, where at this stage, the three knowledge that has been identified in the previous stage can be confirmed to experts such as local clerics and scholars who are experts in fields related to social and religious norms in Kampung Arab area. In terms of historical knowledge of Kampung Arab itself, knowledge can be validated by asking about the history of the establishment of Kampung Arab, either to the local ulama or elders or administrators or caretakers in the Sunan Ampel Mosque environment. In addition, it can also be done by conducting a literature review obtained from the tourism office and local government agencies.

Publish and share are carried out through the internet and several scientific publications that use Kampung Arab as the subject of discussion. There a number of people in the social media and websites on the internet publish their experiences when they are there and the various knowledge they get. The knowledge shared is usually in the form of the history of Kampung Arab itself and knowledge about what they can do when they are in the village. Examples of websites that publish about Kampung Arab include Jawapos, IDN Times, Indozone, Detik, and other websites. There are also scientific articles that discuss the history, characteristics of both the village itself and the characteristics of the residents who are there, and the economy of Kampung Arab. Publications made on websites and journals are carried out by various parties with the aim that the knowledge they have gained can always be maintained and can provide knowledge for readers.

After publishing and sharing the knowledge, knowledge is then transferred and applied. A large number of online and print media sources that contain information and knowledge about Kampung Arab can be widely accessed by everyone, which later can be used by readers for various purposes. In Kampung Arab itself, the various knowledge that the community gained about history, norms, and religious teachings received, either orally, in writing, or through direct examples of the application of this knowledge, can be applied directly by each individual in the Kampung Arab community. The knowledge is applied in various ways, both in daily social and spiritual life, and used to develop their work.

If the three previously determined knowledge can already be applied, the next step is to evaluate and assess the effectiveness of the application. In the context of Kampung Arab, the various knowledge that has been acquired and applied in daily life, whether activities involving groups or individuals, will then be reflected on and assessed whether the activities succeeded in achieving the goals using the existing knowledge or not. That way, the community can decide to improve by adding new knowledge to be used for future activities.

### **Knowledge Sharing Culture in Kampung Arab**

Kampung Arab have cultural patterns that can be distinguished from other cultures. One of the striking cultures in Kampung Arab is the manifestation of Islam in the daily lives of its people. For example, in terms of trading, Kampung Arab traders sell goods such as prayer tools, robes, typical Umrah / Hajj souvenirs, as well as Arabic food and other goods. The people also still like Arabic *Gambus* music. Cultural acculturation also occurs in Kampung Arab, involving communities from various ethnicities. Cultural acculturation that occurs includes language, clothing, food, music, marriage, and trade. The existence of intercultural communication allows this acculturation to occur. (Nur, 2020)

The teachings of Islam are the main pillar in the daily life of the Kampung Arab community. The culture in Kampung Arab is a manifestation of the teachings of Islam. How the people socialize with their neighbors, trade, resolve conflicts or problems that arise, carry out the education process, and so on are carried out in accordance with Islamic teachings. Thus, knowledge sharing that occurs in Kampung Arab tends to occur informally and is not realized by the community. Knowledge sharing that occurs can take the form of conversations with family, chatting or discussions with neighbors, or religious studies with local ulama.

### **Knowledge Management Challenges in Kampung Arab**

The challenges in Knowledge Management are challenges faced when an agency, organization, or individual manages the knowledge gained so that it can always be maintained and utilized by readers. In general, the challenge that usually occurs in managing knowledge is the difference in understanding the knowledge gained. This can happen because each person has a different understanding, where it is not uncommon that the knowledge that is finally obtained is different from the knowledge provided by the previous member. This will certainly be able to eliminate some important values that should be given to improve or develop the organization or agency but instead, make the organization still less than optimal in its implementation. The unwillingness to share and transfer knowledge by members can be the challenge that exists in knowledge management. (Dalkir, 2005)

In the context of Kampung Arab, if the members of the village are unwilling to manage the knowledge, it will certainly make the knowledge extinct and cannot be utilized by the community. Then it can also make people understand knowledge that turns out to be incorrect. It is also possible that these challenges cause a lack of members to realize their identity. Thus, knowledge management can be practiced optimally, and continuously. Knowledge should also be stored in a place that is safe and can last a long time, for example on the internet. Therefore, knowledge can continue to be utilized by the community to increase knowledge, insight, and help in solving existing problems, as well as increasing the tourism and economic potential of the community.

### **Conclusion**

The government is promoting the development of tourist villages that can potentially become mainstay tourist sites in Surabaya City. One of the interesting villages in Surabaya City is Kampung Arab located in the Sunan Ampel religious tourism area. The knowledge in the village can be in the form of history, culture, and community habits that characterize Kampung Arab. This knowledge needs to be managed so that it can be maintained and can be utilized by the community.



Analysis of Wiig's knowledge management cycle, Nonaka and Takeuchi's knowledge management model, knowledge capture, and Piktialis and Greenes' knowledge transfer cycle in Kampung Arab shows that the Kampung Arab community builds, captures, and acquires knowledge by importing knowledge from experts, in this case, Islamic religious experts in the village, informally from family and neighbors, as well as from formal education activities in schools and informally in the surrounding mosque. Documenting and storing are done by applying norms, values, and culture in the daily life of the Kampung Arab community, written works in the form of research related to Kampung Arab, as well as internet articles related to Kampung Arab, and documents kept by local authorities. Knowledge sharing is often done informally by the residents of Kampung Arab. The publication of knowledge occurs through Internet media and publications through scientific works about Kampung Arab. The use or application of knowledge is realized through the application of Islamic norms, values, and teachings and is used in making decisions about various matters, be it in daily life, matters involving all residents of Kampung Arab, or in terms of their economy or livelihood.

Challenges related to knowledge management also cannot be separated from the discussion. The reluctance of Kampung Arab community members to share knowledge and differences in understanding of knowledge between community members can make existing knowledge disappear and ultimately cannot be maximally utilized. Therefore, the development of sustainable knowledge management in Kampung Arab can be carried out so that the knowledge in Kampung Arab can be used to improve Kampung Arab tourism.

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